

Forest Judaism

Specialty track

AUTHOR(S):	Josh Lake
SUMMARY:	The forest offers more than just fresh air and beauty; it offers us glimpses of a natural wisdom found throughout our Jewish tradition. Expert artisans help us forge a new understanding of our rituals, iconography and even Torah itself. Come explore what nature and the Forest can teach us about being Jewish.
ABC GOALS:	<p>Affective: Participants will feel...</p> <ul style="list-style-type: none">• A sense of wonder that is pervasive in nature• A connection between Judaism, nature and forests• Empowered to lead activities at their camp utilizing the information presented in this specialty track <p>Behavior: Participants will be able to...</p> <ul style="list-style-type: none">• Use and teach safe knife handling skills while teaching about Jewish artists and how to make chop sticks• Use Jewish text study to learn about Torah and teaching• Create their own Jewish nature programs at camp <p>Cognitive: Participants will know...</p> <ul style="list-style-type: none">• Multiple Intelligences Theory drives Jewish nature education• Torah provides a proof text to guide us in our adventures in the forest.• Learning about nature can enhance our Jewish literacy
AUDIENCE:	Counselors/full-time camp staff with an understanding of education, and how camp can drive growth and development.
TIMING:	90 minutes
APPENDICES:	Betzalel text study, Tree stump and a human fingerprint, The Rhythm of Wonder poem, Jewish Knife Handling Skills sheet, Apple Tree's Discovery, Moriah to Menorah, Meet a Tree, Heschel quote,
MATERIALS NEEDED:	1 knife per participant, raffia, oak gall(s), box matches, 1 bandana for every participant, 15'x15' large tarp, parachute cord, sage incense to burn, fat sticks (fire starters)
SET-UP DETAILS:	These sessions are best outside in the forest/wilderness. In the event of rain, try setting up a tarp for shelter (or have participants set up the tarp)

FOREST JUDAISM
SPECIALTY TRACK #1 (OF 3)
THE COGNITIVE PEACE (SHALOM)

SESSION TIMELINE (APPLICABLE TO EACH SESSION)

00:00-00:20—Introduction

00:20-00:40—Self-realization: Where do I fit into the picture?

00:40-00:80—Learning how to interact with/teach/study Judaism and nature

00:80-00:90—Bringing it back to camp: How and why to teach Judaism and nature at camp

SESSION OUTLINE:

00:00-00:05

Introduction

Joke: “*Ha Motzi Lechem Min Haaretz*” and the bear...”

Heschel quote: Radical Amazement`.

“Our goal should be to live life in radical amazement,” Heschel said. “Get up in the morning and look at the world in a way that takes nothing for granted. Everything is phenomenal; everything is incredible; never treat life casually. To be spiritual is to be amazed.”

00:05-00:15

Introduction- Please share:

1. Name
2. Camp and position
3. The first time you were radically amazed (or most profound time)

Would it be possible for me to radically amaze you right now?

Story of Oak Gall.

- Torah Ink
- Ink for Constitution of the United States

00:15-00:20

Share goals for session:

1. Learn something new
2. Have fun

3. Go home with something to share
4. Build our educational tool box
5. Foster an interest in Judaism and nature/forest/wilderness

EVERY THING WE DO HERE IS AN OPPORTUNITY TO TAKE IT TO YOUR CAMP! We will be practicing some of the skills we learn so YOU can plan them at your camp.

00:20-00:25

Multiple Intelligences, Howard Gardner

These might be new to you. Basically, they are modalities of learning, or ways in which people learn. This theory was put forth by Dr. Howard Gardner, a professor of Cognition and Psychology at Harvard. People learn through different modalities including:

1. Auditory
2. Visual
3. Kinesthetic
4. Mathematical/logical
5. interpersonal
6. Intrapersonal
7. Naturalistic
8. Musical

00:25-00:35

Self-graphing activity:

Form an imaginary line on the ground. At one end of the spectrum/line, you live the environment: You hike, backpack, recycle, compost, ride your bike whenever possible. You are a vegetarian. In other words, you live in Portland, Oregon. You Martin *Buberize* (explain that we will do some Martin Buber tomorrow) your time with trees and nature and see them as a Thou, not as an it!

At the other end of the spectrum, you own an oil refinery and think environmentalists are creeps who are messing up the flow of commerce. You might eat meat because there are too many forests standing in the Amazon. The best use of a forest is to move over “cuz there’s a shopping mall that needs to be built and I need something in that mall a whole lot more than I need leaves, animals and fresh air!”

Where do we fit into this spectrum? It’s nice to know where we stand. Here is the real challenge: How might our attitudes change over the years? What might get us to move on this graph? In either direction?

00:35-00:50

Knife program:

Sim lev-Give me your heart-PAY ATTENTION! How best to do this? Give them a sharp knife! (Knife handling sheet). I will ask for a volunteer to lead us in the safe use of knives at the beginning of our next time together!

RULES for engagement-

1. Split into *Hevruta* (comes from Hebrew word for friend *Haver*).
2. Please do not open the sheath before I tell you to do this.
3. Always handle a knife while sitting down.
4. Always have your elbows on your knees! Impossible to cut yourself seriously/badly if you do this.
5. Always cut away from you, never pull towards your body. There are pull knives, but that is a 500-level course and a different tool.
6. This is a knife-sheath-tang, explain parts.
7. Where is your knife going when (**not if!**) you make a mistake?
8. Try to sit with something behind you: A wall/tree/car/etc.
9. Adequate supervision
10. Have a cuts first aid kit with you. Murphy's law!

Everyone gets a knife and finds two pieces of wood from the ground. Step out of our comfort zone. We are typically most productive when we are on the threshold of our comfort zone! Whittle either chop sticks or owl's head. Owl in Hebrew is: *Yanshoof*

ינשוף

Can anyone add anything they would do differently or CONSTRUCTIVELY? Critique the knife program?

Collect all the knives and count them!

00:50-00:70

Question: If I said to you these 2 words, what do you think? "Jewish carpenter?"

Hand out the text study sheet: *Betzalel* creating Menorah, 3rd day of Creation, *Bal Taschit* (the prohibition against waste that we learn from trees!) with supporting texts.

Light and burn the sage incense.

Divide into groups of 3. Each group has 10 minutes to read and think about text. Then each group will have 2-3 minutes to talk about their group's knowledge accumulation. You know how to do this!

Highlights:

Betzalel Carving of wood! (Exodus 31:5)

Betzalel, son of Ori, in the time of year that the days are getting longer.

00:70-00:80

Introduce *Hitbodedut*.

Hitbodedut comes from the reflexive verb *Lehitboded*. It means to cause oneself to be alone. It is basically meditation. We think of meditation as being Buddhist or an eastern religion. But Judaism has been doing this for 1000's of years. When you meditate, you're practicing Judaism! Find a space where you can be alone. Sit or stand and listen. Teach Shema Ears.

BRINGING IT TO YOUR CAMP

00:80-00:90

Bringing it back to your camp:

How do we bring these programs back to your camp? After all, this is the purpose of Cornerstone. It's not that these programs need to be replicated. We want to give you the skills to incorporate these experiences into your program/camp. You CAN replicate these experiences/programs if you like, but we encourage and empower you to create your own programs and experiences. How and why do we do this?

- *Hevruta* up with people in your camp, if no one from your camp, any other people (groups from 1-5)
- Discuss: Who, what, when, where
- Who do you want to run the activity with?
- What tools/equipment do you need/want to run the activity?
- When would a good time be?
- Where is a good place to have fire activities in your camp?
- Create a program for your camp. Cornerstone is about applying what you learn/receive here and making a plan to give it back at your camp (also in life)

Take away:

What are the most important things to take away from this session and head back to camp with? Wonder: Our job this summer is essentially to open doors and paths for campers to wonder about nature and Judaism. Get someone to say “**WOW**” this summer!

Homework: Look at the knife study sheet and prepare to lead us as a group in a short knife handling skills activity?

Tomorrow: We will be learning to make fires and meet trees! (Planting seeds of excitement!)

Forest Judaism:

Specialty track #2 (of 3)

The practical side of things

00:00-00:10

Explain the game of Camouflage. Don't play it immediately, but plant it as a seed. The directions and play are in the third session.

Share goals for session:

1. Learn something new
2. Have fun
3. Go home with something to share
4. Build our educational tool box
5. Foster an interest in Judaism and nature/forest/wilderness

For the first few minutes today, we will practice a few of the programs from yesterday, specifically safe knife handling practices. I want you to be able to lead this safely at your camp.

Read Heschel quote on Radical Amazement:

"Our goal should be to live life in radical amazement," Heschel said. "Get up in the morning and look at the world in a way that takes nothing for granted. Everything is phenomenal; everything is incredible; never treat life casually. To be spiritual is to be amazed."

Why repeat? I am a little forgetful, as are we all. I have broken it down into the Rule of P's.

Practice prevents problems, or

Practice permeates perfection

00:10-00:20

How did you all like the knife program yesterday? Can I get a few volunteers to lead us in the safe use of a knife at camp? (Split into groups of 5, the leader of each group shows how to use a knife)

FANTASTIC! Here are the knives. Lead us in safe knife handling skills with a bonus for teaching us about Judaism and knives too!

That was AWESOME! Can anyone add anything they would have done differently, or add CONSTRUCTIVE criticism to the activity?

00:20-00:45

Let's meet a new activity you can do with your campers. This is an oldie but real goodie!

MEET-A-TREE

Objectives:

1. To develop tactile, olfactory and other senses.
2. To foster the development of a personal relationship with nature.
3. To build a community of learners with a shared experience
4. To enhance trust amongst campers.
5. To introduce the tree as a symbol present in Jewish law, tradition and thought.

How to play:

- Have campers pair off and give each pair a blindfold.
- Blindfold one of the pair. The sighted camper leads their partner to a tree that interests him – he should lead his/her partner to the tree in an indirect way to make it more interesting.
- **Make sure the sighted camper takes care of their sight-impaired partner. There is a Jewish value here, and it comes from Leviticus 19:14, “do not place a stumbling block before the blind.” THIS IS A HUGE SAFETY ISSUE!**
- The blindfolded camper explores the tree, trying to imprint the tree's characteristics in his/her mind so he'll be able to find the tree again. Encourage the camper's exploration by suggesting that s/he:
 - Feel for plants growing on or around it, feel for signs that animals use the tree
 - Feel the bark. How thick is it? Is it rough or smooth?
 - Put your arms around the tree to measure it
 - Smell the tree
- To add humor, you can suggest campers can lick the tree, kiss the tree, speak with the tree, etc.
- Once the blindfolded camper feels they know the tree well, the sighted partner will lead her/him back to the starting place.
- Encourage campers to take a different route back, stepping over imaginary rocks, ducking under pretend branches, etc. – make it a fun challenge for the blindfolded camper to find his/her tree.
- Once back at the starting point, remove the blindfold and the camper tries to find the tree with his/her eyes open. Then have the partners switch roles.

Debrief:

There are a variety of discussions that can ensue once the group is back together again.

- Each camper can lead the group to his/her tree to showcase something unique about it. This can take a while, so you may ask for only 2-3 people to show their trees.
- Ask campers to talk about what senses they used to explore their tree.

- Ask campers to talk about what methods they used to figure out which tree was theirs once they opened their eyes – memory of their path, smell of the area, feeling plants around the tree, etc.
- Begin a conversation about the roles of trees in the environment – are there characteristics of their trees that help them understand those roles – nook used as a dwelling place for animals, leaves as the place of conversion of carbon dioxide to oxygen, roots holding the soil in place, etc.?
- Do the campers notice anything Jewish about the trees? Introduce examples of trees as symbols in Jewish law, tradition and thought. Here are a few examples:
 - The Mitzvah of *Bal Tashchit* (the law against waste found in Deuteronomy 20:19),
 - *Eitzim*– the “trees/sticks” on which the Torah scroll is rolled
 - JNF and planting trees in Israel
- Why do we call the Torah *Etz Haim* in Hebrew? (*Eitz*=tree, *Haim*=life)

Here is a great story about an apple tree finding something within herself. You can read this to your campers before or after the activity.

Read this a few times beforehand.

When you read, “‘Look,’ commanded God, “look inside yourself. What do you see?” cut the apple in half across its belly (not the usual way you would cut an apple) and show the campers. You will see a star! (Formed by the seeds of the apple.)

After we play meet-a-tree, sit underneath a tree. Read The Apple Trees Dilemma. (Practice reading the story before the actual reading in front of campers!)

The Apple Tree's Discovery

Peninnah Schram and Rachayl Eckstein Davis

In a great oak forest where the trees grew tall and majestic, there was a little apple tree. It was the only apple tree in that forest and so it stood alone...

Winter came. As the snow fell to the forest floor, it covered the branches of the little apple tree. The forest was quiet and peaceful.

One night the little apple tree looked up at the sky and saw a wonderful sight. Between the branches of all the trees, the little apple tree saw the stars in the sky, which appeared to be hanging on the branches of the oak trees.

"Oh God, Oh God," whispered the little apple tree, "how lucky those oak trees are to have such beautiful stars hanging on their branches. I want more than anything in the world to have stars on my branches, just like the oak trees have! Then I would feel truly special."

God looked down at the little apple tree and said gently, "Have patience! Have patience, little apple tree!"

Time passed. The snows melted and spring came to the land. Tiny white and pink apple blossoms appeared on the branches of the little apple tree. Birds came to rest on its branches. People walked by the little apple tree and admired its beautiful blossoms.

But night after night the little apple tree looked up at the sky with the millions, and millions, and millions -and millions of stars and cried out, "Oh God, I want more than anything in the world to have stars in my tree and on my branches and in my leaves -just like those oak trees."

And God looked down at the little apple tree and said, "You already have gifts. Isn't it enough to have shade to offer people, and fragrant blossoms, and branches for birds to rest on so they can sing you their songs?"

The apple tree sighed and answered simply, "Dear God, I don't mean to sound ungrateful, but that is not special enough! I do appreciate how much pleasure I give to others, but what I really want more than anything in the world is to have stars, not blossoms, on my branches. Then I would feel truly special!"

God smiled and answered, "Be patient, little apple tree."

The seasons changed again. Soon the apple tree was filled with many beautiful apples. People walked in the forest. Whoever saw the apple tree would reach up, pick an apple and eat it.

And still, when night came to the forest, the apple tree looked at the stars in the oak trees and called out, "Oh God, I want more than anything in the world to have stars on my branches! Then I would feel truly special."

And God asked, "But apple tree, isn't it enough that you now have such wonderful apples to offer people? Doesn't that satisfy you? Doesn't that give you enough pleasure and make you feel special?"

Without saying a word, the apple tree answered by shaking its branches from side to side.

At that moment, God caused a wind to blow. The great oak trees began to sway and the apple tree began to shake. From the top of the apple tree an apple fell. When it hit the ground, it split open.

"Look," commanded God, "look inside yourself. What do you see?"

The little apple tree looked down and saw that right in the middle of the apple, was a star. And the apple tree answered, "A star! I have a star!"

And God laughed a gentle laugh and added, "So you do have stars on your branches. They've been there all along, you just didn't know it."

00:45-00:70

Creating fire: A Jewish ritual that has benefits way beyond Judaism

Light my fire:

Today we are going to learn about how to make that fire that the BeSHT knew how to create. Who was the BeSHT? Bal Shem Tov! A healer, Jewish mystic, and founder of Hasidic Judaism, Israel ben Eliezer. Share short story of how he lit a fire in the woods in order to petition/pray to God.

What is your *Kavannah*/Intention during this activity?

- Purity of thought. Purity of action.
- *Korbanote* (offerings)

Ask participants:

How do we use fire in Judaism?

- Shabbat candles
- *Havdallah*
- *Yom Tov* (candles)
- *Nir Tamid*
- *Yorzeit* candle
- Holidays into *Galut* (Lord of the Rings example)
- Warmth
- Cooking

What is the power of fire? Why do we like it so much?

- Energy
- Transformation of energy we can control
- Old gathering place (the hearth) (Abraham and Het, cave of Machpelah story)
- Safety
- Food around a campfire (always tastes better than food indoors. Why?)

What do **you** know about fire?

- Heat rises
- Fire burns
- Other?

What do you need to make a fire?

- Oxygen
- Heat source
- Fuel

What do we know about oxygen?

If you're not breathing, don't worry about making a fire! Space, under water, in rain? Shelter!

Produced by trees and green plants, including algae, lichen, kelp, etc.

What are possible heat sources?

- Magnifying glass
- Matches
- Flint/steel
- Lighter
- Char cloth

What are types of fuel?

- Tinder (Fuzz sticks, pencil sharpener!)
- Kindling
- Fuel

Why not leaves and pine needles?

- Leaves/pine needles smoke a lot
- Smoke is incomplete combustion
- Smoke drives out oxygen
- Leaves and pine needles do not burn hot.
- Yes, if it's VERY dry, you can use them.
- Leaves/pine needles can't hold a match to birch bark or dry tinder.
- In the end, use what works!

Wood types:

- Conifers (cone bearing: Leaves stay on in winter, usually!) Soft wood. Burns hot and fast. Examples: Pine, cedar, spruce, fir, redwood
- Deciduous (leaves fall off in winter, usually!) Hard wood. Burns warm, but long. Great for longer coals. Examples: Oak, Maple, avocado, poplar, sycamore,
- Show examples of wood. Tight grain=old growth, medium grain=managed forest, wide grain=clear cut.

Fire safety:

The purpose of this activity is to learn and have fun: No one is learning or having fun if they get hurt.

Set up safe fire circles:

- Durable surface:
- Gravel/cement
- Fire ring
- Making a fire circle in grass: dig out grass area. Keep sod away and able to be replaced. Keep sod moist.
- Perimeter: Sticks/rope on ground that kids don't come across, and can't trip on.
- Sticks, once in fire, remain in fire. No tracers!

Types of fire: Build them in advance) and show examples of them: Fire tour!

- Lean to
- Tipi
- Box/log cabin

- Dakota fire hole
- Upside down triangle

Learn to build and light the fire

We will concentrate on a lean to: Why? Most basic, easiest to get a fire from. The basics of all the other fires.

- Durable surface
- Fire ring
- Lean to log
- Tinder on bottom
- Oxygen path (where is wind coming from?)
- Lighting path (where are you going to light the fire?)
- Lighting a match. (Start down low. Shield it from wind. Get wood caught)

***Hevruta* fire building (define *Hevruta* (Lit: friendship study. Traditional way Jews study Torah/text))**

Separate into groups of 2-3.

Listen to instructions first: I'll tell you when to go.

- **Make a plan: Rule of p's. Preparation prevents problems.**
- Find suitable area: Durable surface.
- Make fire pit
- Collect wood (tinder, kindling). We are not going to build any bigger than the middle stage. Collect enough wood!
- Build a lean to (air channel)
- Where will you light your fire from?
- Come and get me when you are ready. I'll come over and give you my assessment of your fire making probability. I'll give you a match. Light your fire. Goal is getting into the one match club!
- At the end of fire making, we will open source (ask questions) about values we learnt in making fires. Sit by your fire, either alone or in *Hevruta* think/talk about values in fire. Make a list.

"Ready? Go"

Observe and help

All groups as they set up their fire pits/build their lean tos. Give suggestions, encouragement, etc.

- Remind them about the direction of the wind.
- When a group is ready. Give the group match and box. Have them attempt to light the fire.
- If they get in 1 match club, write their name in 'one-match-club' plaque (carry it with you along with paint/marker/pencil so you can do it on the spot. Do it with enthusiasm).

Put out fires!

Make sure all fires are COLD OUT. You/campers should drown them with water and step in them and be able to pick up ashes with their hands. Cold out means COLD! We have to be careful as fires are more prevalent and our environment is warmer and drier.

Debrief:

Gather participants around the fire that is going. Collect enough wood to keep it going. You want this to burn into coals, so do not make this too big.

What can we learn from building a fire? Can we apply these lessons to our camp time/community? To life?

- Patience (*Savlanut*).
- Teamwork (every team member is important. No lesser person/position on team.)
- Respect (for nature, for fire, for each other)
- Observance of nature/surrounding (direction of wind, last time it rained. What can smoke tell us: Smoke is incomplete combustion. Lots of smoke=inefficient fire. Smoke hovering close to ground means a weather system is moving in, rain is possible soon. Smoke traveling straight up is great weather!
- Rule of P's. Preparation prevents problems. (Collect tinder beforehand, plan for safety. Plan for fun.)
- God leading Jews out of Egypt is a pillar of fire (Exodus 21-22)
- God, Mt. Sinai, Moses was a "consuming" fire (Exodus 24:18)

00:70-00:85

Spiritual survival/*Hitbodedut*:

Martin Buber: I-Thou Ich Du into *Hitbodedut*. As we mentioned very briefly yesterday, there are 2 approaches to looking at relationships. Martin Bubar, a Jewish philosopher, in his book *Ich-Du*, I-Thou, sums up these 2 approaches.

The first type of relationship is an I-Thou relationship. This is where you value the person you are in a relationship with. You have love for that person, respect, appreciation, etc. This might be your mother, father, boyfriend, girlfriend, etc. But you can have an I-Thou relationship with a non-human also. A pet, dog, cat, etc. You can have this relationship with a tree, even a stone. This is a relationship you value and has a value in the relationship. (As an aside, I believe that relationships are where we find God too.)

The second type of relationship is between you and someone who has little value to you, for instance a waiter at a restaurant, or a bar tender (though these are important relationships, after all!). You can have an I-It relationship with a tree, with a rock, etc. Likely this is what many people, if not most people, have with the natural world. A commodity worthy of only money you can extract from it. Unfortunately, you can also have an I-It relationship with a parent, significant other, etc. These are usually undervalued and relationships that need to be nurtured.

I'd like for us to develop our relationships with the earth into an I-Thou relationship (which we spoke about yesterday). How do we do this? I'd like to send you into *Hitbodedut*. But as you approach your space, from yesterday, or a new space, ask permission of the area/tree/rock for you to be there. Become sensitive to your surroundings. This will add another layer of how you

can journey in nature to your time out here. *Hitbodedut* is a type of meditation: it comes from the Hebrew and it literally means “to cause oneself to be alone.”

00:85-00:90

Bringing it back to your camp:

How do we bring these programs back to your camp? After all, this is the purpose of Cornerstone. It's not that these programs need to be replicated. We want to give you the skills to incorporate these experiences into your program. You CAN replicate these experiences/programs if you like, but we also encourage and empower you to create your own programs and experiences. How and why do we do this?

- *Hevruta* up with people in your camp, if no one from your camp, any other people (groups from 1-5)
- Discuss: Who, what, when, where
- Who do you want to run the activity with?
- What tools/equipment do you need/want to run the activity?
- When would a good time be?
- Where is a good place to have fire activities in your camp?
- Create a program for your camp. Cornerstone is about applying what you learn/receive here and making a plan to give it back at your camp (also in life)

Forest Judaism:

Specialty track #3 (of 3)

The Jewish Nature Hike

00:00-00:10

Share goals for session:

1. Learn something new
2. Have fun
3. Go home with something to share
4. Build our educational tool box
5. Foster an interest in Judaism and nature/forest/wilderness

“Our goal should be to live life in radical amazement,” Heschel said. “Get up in the morning and look at the world in a way that takes nothing for granted. Everything is phenomenal; everything is incredible; never treat life casually. To be spiritual is to be amazed.”

Why repeat? I am a little forgetful, as are we all. I have broken it down into the Rule of P's.

Practice prevents problems

Practice permeates perfection.

Our job is to practice the old and learn the new. When we run programs, we might meet success and we might meet failure. We actually learn more from failure than we do from success! We practice as much as possible in an attempt to learn from our failures so we can practice our successes!

Replicate sections of our last programs (specifically meet a tree). Can I get a volunteer to lead us in Meet a tree?...

00:10-00:20

Break into groups of 5 and play meet a tree.

00:20-00:30

CAMOUFLAGE! Have another person lead a game of Camouflage too. Repeat programs so they see it done by a peer and feel comfortable with it!

Activity/Play:

- Explain that on the trail we will be playing a game called “camouflage.”
- Here are the rules of the game and how to explain it to your participants:
 - At some point on the trail, I am going to yell out “CAMOUFLAGE!”
 - I will then close my eyes and count from 15 backwards to 0. You have 15 seconds to hide.
 - You must drop everything in your hands and find a place to hide from me.
 - At the end of 15 seconds, I'll open my eyes and try to find you. I cannot move from my location, but I can pivot on one foot (as in basketball)
 - I am the prey, and you are the predator. You need to keep me in your sight, if you don't, I could get away from you.
 - At all times, you must be able to see me with at least 1 eye.
 - If I call your name, or describe what you are wearing, or describe your location, you must come out and return to me. You have been caught; you have lost your “prey.” Do not talk to other people on your way out or even look at them, because you will give their location away to me if you do.
 - You can hide in any direction from me, 360 degrees. Remember, I can also pivot my foot and look in all directions.
 - After I have “found” as many people as I can, I will again close my eyes and count from 10 to 0. You must move closer and hide (camouflage) from me. But do not tag me, you must hide again.
 - Again, I'll open my eyes and try to find you. I cannot move from my location, but I can pivot on one foot (as in basketball), as in the first round.
 - If I identify you by name, clothing, or location you must come back.

- After I have identified as many people as I can, I will close my eyes, raise my hand and say, “GO!”
- The first person to tag my hand is the successful predator and catches her/his prey. You have outwitted both the prey and the rest of the predators.
- The person who “wins” by catching the prey will be the next prey and will be able to call “CAMOUFLAGE” the next time we play. You must ok the time and location of the next game with me. Do not call “camouflage” without my permission.
- Be safe out there! This is only a game and it is not worth getting hurt in order to find the best hiding spot or to avoid being captured!

Discussion:

- Ask your participants the following questions to engage them in conversations:
 - a. How did it feel hiding in the woods?
 - b. Why did you pick your hiding spot?
 - c. Where were the best hiding spots?
 - d. Did you notice/see anything in nature that you have never seen before?
 - e. Do you think this game/activity reflects how it happens in nature? What do you think are the differences/similarities?

Hints for success:

- ✓ Hike/scout out the trail before taking participants on the trail. This will enable you to find the best and SAFEST spot to play this game
- ✓ Make sure you introduce this game at the beginning of your session/hike. You can't play it if your participants don't know about it!
- ✓ At the beginning of your walk/hike, introduce the game and have camouflage face paint/makeup that you can put on your participants. This will provide real excitement! This is optional.
- ✓ This game adds an element of suspense to the hike. If you introduce the game, then you have to play it. If not, tell your participants why you are not going to play it (i.e. not enough time, the conditions are too dangerous [slippery], etc.). Tell them that you will play it with them at some other point in the summer. But TRY HARD to play it if you tell your participants about it.
- ✓ Get excited about this game. SCREAM “CAMOUFLAGE!” so all your participants can hear it clearly and loudly!
- ✓ Have fun with this game. If you want to use different examples, do so. Do this activity on your own, use your own language and be creative. Your participants will have fun if you are having fun.
- ✓ Let all the staff who are with you know they can play the game with the participants, or they can stay near you during the game and watch. Ask them to please not interfere with the game or give the camper's locations away.

Vocabulary:

Camouflage=Using your environment to mask your location.

00:30-00:75

Nature hike!

Activities to do on the nature hike:

Debris shelter

- Debris shelters are one of the oldest types of shelters humans employ. Build a debris shelter as an example. Link to video for debris hut.
- Share story of camper at Solomon Schechter.
 - Place ridgepole on a tree
 - Put “ribs” off ridgepole to ground
 - Cover with leaves
 - This could save you/or your camper’s lives!
 - Story about Michigan students.
 - Other types of shelters in Judaism (*Chupa*, *Sukkah* (one of the original Jewish Survival Shelters, *Mishkan*, etc.
 - <https://www.youtube.com/watch?v=HG9BeyrOfZE>
 - ♣ 4-minute video
 - ♣ To be viewed on your own

Plant I.D.

Common plants and trees on lots of our camps

- Oak (remember the oak gall?!)
- Maple
- Tulip poplar
- Mint
- Rose
- Other flowers
- Show and tell Schechter plant id guide (make one at your camp. How cool would that be to put your name on the book and have it utilized for 10 years at camp?!)

Can someone lead us in a Martin Buber *Hitbodedut*? (10 minutes)

Shomer Shabbat Natural Camera (15 minutes)

- Here is how to play Natural Camera. (Suggested wording below.)
 - Pair up with someone else in the group who you do not know well.
 - One person in each pair starts as the photographer (*Tza-Lem*: תצלם).

- The other person in your pair is the camera (*MA-tzL-EmaH*: תצלמה).
- The cameras should close their eyes and photographers should cover the cameras' eyes with a blindfold (can be bandana, scarf, hat, etc.).
- Photographers should lead their partners (cameras) carefully to a specific scene that the photographers find interesting.
 - Make sure the sighted participant takes care of their sight-impaired partner. THIS IS VERY IMPORTANT.
 - "Do not place a stumbling block before the blind." Leviticus 19:14
- The photographer positions the camera by moving their head VERY GENTLY, in the direction of the interesting scene. (PHOTOGRAPHERS SHOULD HANDLE THE CAMERAS WITH CARE.)
- Photographers and cameras should consult and decide on an action that opens the camera's shutter (eyes). This could be shoulder/arm/hand/earlobe/etc.
- The photographer can lightly squeeze the camera's shutter to open the lens (eyes).
- The lens stays open for as long as the photographer holds the shutter open).
- When the photographer stops squeezing the camera's shutter (shoulder/arm/hand/earlobe/etc.) the eyes (lens) of the camera close.
- The photographer should move to a new position and take another photograph. The photographer can take a total of 3 photos from 3 different positions. If you have more time, you can take more pictures.
- Consider light, shadow and interesting objects when taking pictures.
- The camera must remember each photo they take.
- After the photographer has taken all 3 (or more) pictures the photographer and camera switch.
- The photographer becomes the camera, and the camera becomes the photographer.
- The **new** photographer takes 3 pictures from various positions with the **new** camera.
- After both participants have taken their photographs, gather everyone together and use the discussion questions below to start a discussion.

00:75-00:85

Forest howling: Sharing your voice, inspired by Betzalel, with your campers, community and the world!

00:85-00:90

Bringing it back to your world/camp!

God granted *Betzalel* divine spirit, wisdom, understanding and knowledge. In Exodus 35:34 it states that God also granted *Betzalel* and *Oheliav* (his assistant, whose name means "the tent of my father) the ability to teach others. WOW! From my perspective it was this ability that made him so successful. He could not have built the whole *Mishkan* by himself. He had to have help, and the way he did this was by disseminating his knowledge, through education.

Among the many talents that *Betzal* possessed, it says he had the ability to do carpentry. You too, now have the ability to be carpenters.

I hope we all see ourselves as carpenters with the ability to carve wood and pass down our understanding/talents to others. We are all part of the tree of life and can all be carved and shaped.